مركز

تبارك

١٨ سنة من الخبرة

الراعى الرسمى لطلبة جامعة الأزهر

لتصوير المستندات والخدمات التعليمية





الاسم : ....

الجامعة : دراسات عليا

الكلية : أصول الدين

الفرقة : الأولى

المادة : إنجليزى

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ISLAMIC JURISPRUDENCE

Islamic jurisprudence is the knowledge of Islamic laws, what is permissible and what is forbidden, what is obligatory, what is disliked (not recommended, unfavorable) and what is recommended (favorable), and what is correct and what is incorrect. These Islamic laws are derived from the Ever-Glorious Qur'ān, prophetic traditions, Qiyās [verdicts and judgments by Islamic religious scholars] and Ijmā? [Judgments unanimously agreed upon by Islamic religious scholars].The Muslims in the time of the Prophet would take their religious rulings from him. They would take the rulings that had to do with worship, like prayer, pilgrimage, fasting and spiritual purification, or the rulings that had to do with transactions like trade, partnership, rent, land, marriage and divorce and other rules that are found in the religion from him.

After his death, some situations arose in one's prayer, fast, life, business, partnership or pilgrimage...etc that did not occur during the Prophet's lifetime. They needed to know what the religious ruling was. In this case they would refer to some of the companions to take the ruling from them. Some different verdicts were passed by different companions and the generation that came after them called the *tābi'īn*. There were many *mujtahids* and many differences in verdicts, but there were no jurisprudential schools like there are today.

At the end of the first century A.H. different jurists appeared and the Islamic sciences took form. Examples of these jurists are: Sa'īd bin al-Mussayab, al-Hassan al-Basrī and Sufyān al-Thawrī

Islamic jurisprudence started to spread out in the second century A.H. Islamic jurisprudential schools also started to form because many jurists appeared and they made many religious verdicts which differed from the verdicts of others. Some of the differences include leaving the arms down in prayer or crossing them or in some of the rulings regarding *wudū'*, fasting, divorce, inheritance, etc.

The jurisprudential schools of Islam that are taught and have scholars and students all over the world are:

1. The Hanafī school

2. The Mālikī school

3. The Shāfi'ī school

4. The Hanbalī school

Each of these jurisprudential schools will be described later on .

Questions:

A-Text – Related Questions:

1- What is meant by Islamic jurisprudence?

2- What are the sources of Islamic Laws?

3- What are the rulings that Muslims take from the prophet?

4- What are the Jurisprudential schools of Islam that are taught and have scholars all over the world?

B-Indicate whether the following statements are true or false, correct the false ones:

1- Islamic jurisprudence is the knowledge of Hadith. ( )

2- Islamic Laws are derived from pilgrimage. ( )

3- At the end of the first century A.H. different jurists appeared and the Islamic sciences took form. ( )

C-Language skills and structures:

1-Re-arrange the following to form correct statements:

1- The Quran and prophetic traditions – are derived – these Islamic Laws – from.

2- The Islamic sciences – different jurists – at the end of the first century A.H. – took form.

2-Vocabulary:

(a) Give the opposite of the following terms from the text and use them in sentences :-

Permissible – favorable – correct – similarities – unfavorable – recommends.

(b) Give the adjective of the following terms from the text and use them in sentences :-

Islam permission forbid recommend prophet religion – spirit knowledge differ jurisprudence – right – strength

3-**Complete the following paragraph:**

.... is the knowledge of Islamic Laws, what is permissible and what is .... what is obligatory, and what is ...., what is correct, and what is .... These Islamic Laws are derived from .... and ....

D-**Translation:**

1-**Translate the following paragraphs into Arabic:**

1- Muslims in the time of the Prophet would take their religious rulings from him. They would take the rulings that had to do with worship, like prayer, pilgrimage, fasting and spiritual purification, or the rulings that had to do with transactions like trade, partnership, rent, land, marriage and divorce and other rules that are found in the religion from him.

2- Islamic jurisprudence started to spread out in the second century A.H. Islamic jurisprudential schools also started to form because many jurists appeared and they made many religious verdicts which differed from the verdicts of others. Some of the differences include leaving the arms down in prayer or crossing them or in some of the rulings regarding *wudū'*, fasting, divorce, inheritance, etc.

2-**Translate the following terms into Arabic:**

Islamic Jurisprudence – prophetic traditions – prayer – pilgrimage – fasting – transactions – marriage – divorce – jurisprudential schools of Islam – inheritance.

3-**Translate the following terms into English:**

المعرفة ـ المسموح به ـ الطهارة الروحانية ـ الصحابة ـ الفقهاء.

Allah, the Creator of mankind and the world with all its precision and secrets emphasizes in the Holy Scriptures that man needs order in his worldly life and needs to find the path that leads him to his purpose, which is the eternal blessings of the next life.

Man's divine disposition (*fitrah*) necessitates him to follow religion and religious laws. The reason for this is that man, as shown in his nature and throughout history, is unable to understand what is good and what is bad for him in every situation.

Jurisprudence, which discusses the divine code, teaches us religious laws which give order to our worldly life, which give us benefit, which take us away from corruption and show us the path that leads man to his purpose.

The Special Qualities of Jurisprudence

- Inclusiveness; it includes everything needed to manage and give order to man's life in every aspect and dimension. Jurisprudence gives order to man's life in every different situation, for example: worship, social relations, business deals, personal affairs such as marriage, divorce, inheritance, adequate support (*nafaqah*), family rights, legal matters, government, war, enjoining the right and forbidding the wrong, charity and punishments.

- Easiness: there is no divine law that puts a *mukallaf* in extreme difficulty.1

- Congruence with man's nature: a law that is against one's divine disposition cannot be found. The reason for this is that the one who makes the divine laws is the same one who created man and who knows the secrets of his soul. For this reason it is possible for Islamic jurisprudence to be in congruence with man's divine disposition.2

- Balance: There is no excessiveness in jurisprudence.3

Islamic jurisprudence is what connects this world to the next.

- 1. Refer to 22:78
- 2. Refer to 30:30

3. Refer to 2:143

Questions:

A-Text – Related Questions:

1- What are the needs of man in his worldly life?

2- What does man's divine disposition (fitrah) necessitate?

3- What is the importance of Jurisprudence?

4- What are the special qualities of Jurisprudence?

5- What is the core of Jurisprudence?

B-Indicate whether the following statements are true or false, correct the false ones:

1- Man doesn't need order in his worldly life. (   )
2- Man's divine disposition (fitrah) necessitates him to follow religion and religion laws. (   )
3- Jurisprudence discusses scientific discoveries. (   )

C-Language skills and structure:

1-Re-arrange the following to form correct statements:

1- This world – Islamic jurisprudence – is – to the next – what connects.
2- In extreme difficulty – a mukallaf – no divine – there is – puts – law.
3- Corruption – away from – takes us – Jurisprudence.

2- Vocabulary:

1- Give the noun of the following verbs from the text and use them in sentences:

Create – corrupt – inherit – govern – punish.

2- Give the synonym (i.e. meaning) of the following terms from the text and use them in sentences:

the creator of mankind - man's divine disposition hereafter - guides man - Laws from Allah - no excessiveness.

3- Give the English term of the following definitions:

- It includes everything needed to manage and give order to man's life in every aspect and dimension (---------)
- Marriage, divorce, inheritance , family rights (--------).
- nafaqah (---------)
- A law that is against one's divine disposition cannot be found (-------------)
- No divine law puts a mukallaf in extreme difficulty (--------).

D-Translation:

1- Translate the following paragraph into Arabic:

Inclusiveness; it includes everything needed to manage and give order to man's life in every aspect and dimension. Jurisprudence gives order to man's life in every different situation, for example: worship, social relations, business deals, personal affairs such as marriage, divorce, inheritance, adequate support (*nafaqah*), family rights, legal matters, government, war, enjoining the right and forbidding the wrong, charity and punishments.

2- Translate the following terms into Arabic:

Creator -- mankind – the Holy scriptures – eternal blessings – -Jurisprudence.

3- Translate the following terms into English:

- العبادة – العلاقات الاجتماعية – التوازن – الحياة الدنيا – البساطة واليسر.

The Hanafi School :

This school is called the Hanafi school because of its imām, Abī Hanīfah. Abī Hanīfah's full name is al-Nu'mān bin Thābit bin Zūtī al-Fārsī. His forefathers were from Kabul. Abī Hanīfah was born in the 80thA.H. and died in the year 150 in Baghdad.

Abī Hanīfah grew up in Kūfa and spent half of his lifetime working as a merchant before he became a seminary student and teacher. He studied under Hammād bin Abī Salamah for eighteen years before he became a scholar himself. He was one of the big scholars of his time and reached the level of *ijtihād*. He accepted syllogism *qiyas* in addition to the Ever-Glorious Qur'ān and prophetic traditions as tools for deriving religious rulings or *fatwa*. Many scholars of his time refuted him on this issue.

The Umayad rulers asked him to become a judge and he refused. Because of this, they put him in prison and whipped him for days, until he was on the brink of death. Then, the prison warden helped him to escape and he fled to Mecca. Afterwards, he travelled between Mecca and Medina pretending to be a nomad. During this period of time he studied for two years under Imām al-Sādiq . He has a famous saying describing this experience: "If it wasn't for these two years, al-Nu'mān would have perished." He stayed there until the end of rule of the Umayyad dynasty on the hands of the Abbasid dynasty.

When the Abbasid dynasty came to power, Abī Hanīfah refused to help them. Al-Mansūr imprisoned him and ordered him to be lashed 120 times which resulted in his death.

The Maliki School :

This school is named after its founder Imām Mālik bin Anas bin Mālik al-Asbahī who was a member of the Yemenite al-Asbah tribe.

Mālik bin Anas was born in Medina in the 93rdA.H.. He was a student of some of the Islamic jurists of his time including Nāfi', Mawla 'Abduallah bin 'Umar and Ibn Shahāb al-Zahri. He lived under the Umayyad rule for forty years and during this time he did not portray himself as a scholar.

Later on, the Abbasid khalīfa, Abu Ja'far al-Mansūr improved his relations with Imām Mālik. He asked Imām Mālik to write a jurisprudential book, in accordance to his school, to be published. Imām Mālik wrote the book *Al-Mūattā'*, the book of religious verdicts, and the Mālakī jurisprudential school became the official school of the Abbasid Empire and missionaries were sent as far as Africa and Indonesia to preach *Al-Mūattā' and* the Mālakī school. Imām Mālik differed from Abī Hanīfah on his views regarding voting and syllogism as valid sources of religious rulings. He died in the 179thA.H..

The Shafi'i School :

This school was named after its founder Imām Muhammad bin Idrīs bin 'Abbās bin 'Uthmān al-Shāfi' whose lineage traced back to Hāshim, the son of 'Abd al-Muttalib, the Prophet's grandfather.

Imām Shāfi'ī was born in the 150thA.H., the same year that Abī Hanīfah died. He was an orphan and his mother raised him in Yemen. When he reached 10 years of age he went to Mecca to learn reading and writing. He then lived in the desert for 17 years before becoming a religious student. He studied under the scholars of his time such as Muslim bin Khālid al-Makhzūmī and Mālik bin Anas (the founder of the Mālikī school and the author of al-Mūattā'.) When Imām Mālik passed away he returned to Yemen.

He then migrated to Egypt and preached his school there. His school was also spread by his students in other parts of the Islamic world. Imām Shāfi'ī died in the 198thA.H.

The Hanbali School :

This school was named after its founder Ahmad bin Muhammad bin Hanbal who was an Arab.

He was born in Baghdād in 164 A.H. He started his studies there at the age of 15. He studied under both Imam al-Shāfi'ī's and 'Ali Abī Yusif al-Qādi (Abī Hanīfah's student.) He also studied under different scholars of his time, such as Harīz, one of Imām Sādiq's students.

This school was spread like the other Schools. This school is still practiced in the Arabian Peninsula and other parts of the Islamic world. Ahmad bin Hanbal died in Baghdād in 241 A.H.

- 1. Al-Sharīf al-Murtada, Tanzīh al-Anbiyā', page 212
- 2. Bāqir Sharīf al-Qurayshī, Tuhfaāt min Sīrat A'imah Ahl al-Bayt , page 12
- 3. Asad Haydar, Al-Imām al-Sādiq wa al-Madhāhib al-Arba'h, volume 1, page 175

Questions:

A- Text – Related Questions:

1- What is the Hanafi School ?

2- Give an account of the Maliki School ?

3- Who is Imam Shafii ?

4- Mention what you know about The Hanbali School ?

B-Correct the wrong information in the following statements:

1- Malikbin Anas was born in Kufa.

2- Imam Malik migrated to Egypt and preached his school there.

3- The Shafi'I School was named after its founder Ahmad bin Muhammad bin Hanbal.

4- Ahmad bin Hanbal died in Egypt.

C-Language skills and structure:

1-Re-arrange the following to form correct statements:

1- Malik bin Anas – in Medina – was born – in the 93 rd A.H.

2- In the 150^{th} A.H. – Imam Shafi 'i-was born.

3- Was born – in Baghdad – he – in 164 A.H.

2-Vocabulary:

1- Give the verb of the following nouns from the text and use them in sentences:

Knowledge – growth – student – acceptance – collection – description.

2- **Give the adjective of the following terms from the text and use them in sentences:**

Difference – ethic – Islam – prophet – jurisprudence – office – hanbal – Arabic.

3-**Complete the following paragraph:**

This school is called the ...., because of its imam, Abi Hanifah. He grew in ...., and spent half of his life time working as a .... before he became .... And teacher.

D-Translation:

1-**Translate the following paragraphs into Arabic:**

1- Imām Shāfi'ī was born in the 150thA.H., the same year that Abī Hanīfah died. He was an orphan and his mother raised him in Yemen. When he reached 10 years of age he went to Mecca to learn reading and writing. He then lived in the desert for 17 years before becoming a religious student. He studied under the scholars of his time such as Muslim bin Khālid al-Makhzūmī and Mālik bin Anas (the founder of the Mālikī school and the author of al-Mūattā'.) When Imām Mālik passed away he returned to Yemen.

2- This school was named after its founder Ahmad bin Muhammad bin Hanbal who was an Arab.He was born in Baghdād in 164 A.H. He started his studies there at the age of 15. He studied under both Imam al-Shāfi'ī's and 'Ali Abī Yusif al-Qādī (Abī Hanīfah's student.) He also studied under different scholars of his time, such as Harīz, one of Imām Sādiq's students.

2-**Translate the following terms into Arabic:**

Prison – death – school – religious – verdicts – founder.

3- **Translate the following terms into English:**

الجد – يتيماً – هاجر – الجزيرة العربية – القراءة والكتابة

AL- AZHAR – FROM A MOSQUE TO A UNIVERSITY

The majority of monumental buildings existing until today attained their grandiose status during or soon after their inception. Rarely is a complex that was built for the sake of convenience transformed into learning center of great reverence. Al-Azhar is one such exception. The transformation of al-Azhar mosque – madrasa complex into Al-Azhar Mosque and University in the eighteenth century was a result of along era of reconstruction and additions that peaked during the fourteenth century Mamluk occupation of Cairo. We study this century history of Al-Azhar eighteenth century to gain an understanding of the transformation of a mosque made for matters of convenience into one of the Muslim world's greatest centers of learning.

The Birth of Al-Azhar:

When Jawhar al-Siqilli planned for the construction of Al-Qahira, he drew plans to construct a new large mosque intended to be the centre of prayers for his master al-Mu'iz and his followers. This mosque was first known as Jami' al-Qahira (The mosque of Cairo). It had one minaret and occupied half the area occupied by the present day Al-Azhar mosque.

Since its establishment Al-Azhar was the mosque in which main Friday prayers was conducted.

Al-Azhar University : The World's oldest University and Islam's seat of learning :

Al-Azhar University is a natural expansion of the great mosque of Al-Azhar, the second oldest and most celebrated of all Islamic academic institutes and

universities all over the world without exception. For over one thousand year Al Azhar was venerated cultural centre for all Muslims in the East and west. Al-Azhar's educational policy is governed and oriented by basic guide lines and principles.

Al-Azhar University pays special attention to the Quranic sciences and traditions of the prophet, on the one hand, but it teaches all modern scientific fields of science as well.

In 1961, according to Al-Azhar University's legislator law No. 103 new colleges of applied sciences, such as the faculties of Medicine and engineering, were introduced to Al-Azhar University.

These newly introduced faculties are not duplicates of their counter-parts in other universities since they combine both the empirical as well as the religious sciences.

Definitely, the University of Al-Azhar is opened for all Muslim students who wish to study a particular academic discipline or to further and deepen their knowledge of Islamic Religion.

Al-Azhar's students see themselves as learning in one of the oldest and most respected Islamic institutions in the world, its shaykh acts as a leading symbol for religion in the country. No, The institution welcomes international students and visitors, and the shaykh sometimes serves as a host for visiting foreign dignitaries.

Al-Azhar, one of the first universities in the world, is traditionally considered the chief centre of Arabic literature and Islamic learning in the world. As the world's second oldest and most prestigious institution, Al-Azhar has for a very long time played on important role, not only in the religious sphere, but also in different aspects of Muslim life. It has been a bastion of moderate Islam.

The university of Al-Azhar is always attempting to create a kind of intellectual unity between Muslims everywhere in the Islamic world. It also works hard to cement and strengthen their relationship and sharpen their loyalty to Islam.

The university is also keen to remain a guiding light for Islam and stronghold for the Arab nation, inculcating the Islamic teaching in the hearts and minds of Muslims, safeguarding its language, serving its objectives and aims, reforming its cultural heritage, and illuminating it for the benefit of mankind. Thus the University can perform the great task that Al-Azhar took upon itself throughout ages, to provide Egypt and the Arabic and Islamic world with scholars and experts, well equipped with Islamic culture and moral, and well prepared to serve their societies, and play their role in building up their countries on faith and scientific basis. To prepare a stock of leading and highly qualified academicians and scientists for the coming generation in all branches of knowledge and experience required for life in its spiritual and material sides.

To achieve this goal, the University supports the higher studies, creating a new area of different specializations, providing scholarships in various walks of life to have the best experiences for the interest of Egypt and all Muslims in the entire Muslim world. (4)

(5) Al-Azhar University keeps an eye on the scientific activities and benefits from them, and contributes towards scientific progress and development through establishing and enforcing academic relations with the universities of the entire world.

(5) It is also required to have such relations with research foundations and all other academic and scientific centres and to exchange academic visits with other

universities, inviting the best of scholars in their fields to deliver lectures, conduct research in all different specializations. The University of Al-Azhar sends some of its members of staff from time to time, to catch up with the most recent, and up to date discoveries and developments in all different scientific and academic fields and various research activities.

Really .... Al-Azhar University is the world's second oldest university and Islam's seat of learning.

Part mosque, part university, part center of religious research and knowledge, Al-Azhar is perhaps the central – and certainly the most prestigious – element in the state – religion complex in Egypt and the whole world.

Questions:

A-Text – Related Questions:

1- What is the relation between Al-Azhar University and the great mosque of Al-Azhar?

2- What is the difference between Al-Azhar faculties and other ones?

3- Is Al-Azhar University restricted only for Muslim Students?

4- How does Al-Azhar University achieve its goals?

5- Give an account of Al-Azhar University's mission.

B-Language Skills and Grammar:

1-Give the opposite of the following words from the text and use in sentences:

1- artificial – newest – least celebrated - weaken .

2- **Give the adjective of the following nouns from the passage and use in sentences.:**

Nature – academy – culture – education – science – religion – Egypt – spirit – differ.

2- Re-arrange the following to form correct statement:

1- World's oldest university – Al- Azhar university – is – and – Islam's seat of learning.

2- A stock of leading and highly qualified – for the coming generation – to prepare – academicians and scientists – in all branches of knowledge.

3- The higher studies – to achieve this goal – the University supports.

4- The oldest and most respected – Al-Azhar's students – see themselves – Islamic institutions – in the world – as learning.

C-Translation:

1-Translate the following terms into Arabic:

Natural expansion – venerated cultural center – educational policy – cement and strengthen their relationship and sharpen their loyalty to the Islamic faith – strengthen the spiritual lies of Islam – Islamic culture and moral – academic relations.

2-Translate the following passages into Arabic:

1- Al-Azhar University pays special attention to the Ever-Glorious Qur'ān sciences and traditions of the prophet, on the one hand, and it teaches all the modern scientific fields of science on the other hand. These newly introduced faculties are not duplicates of their counterparts in other universities since they combine both the empirical as well as the religious sciences.

2- The University of Al-Azhar is always attempting to create a kind of intellectual unity between Muslims every where in the Islamic world, it also works hard to cement and strengthen their relationship and sharpen their loyalty to the Islamic faith.

3- The University is also keen to remain a guiding light for Islam and stronghold for the Arab nation, inculcating the Islamic teaching in the hearts and Minds of Muslims, safeguarding its language serving its objectives and aims, reformin its cultural heritage, and illuminating it for the benefit of mankind.

3- Translate the following terms into English:

مركز العلم - صلاة الجماعة - مراكز وجماعات أكاديمية - سياسة الأزهر التعليمية - مركز الأدب العربي والفكر الإسلامي - التقدم العلمي.

1. THE IMPORTANCE OF TIME

The Ever-Glorious Qur'ān and Sunnah both emphasize the importance of time in the life of a Muslim. Allah, the Almighty, swears in the beginning of many Chapters(i.e.Surahs) by time or moments in time. 1

When Allah, the Almighty, swears by something of His creation, it directs our attention to the benefit of that thing. The Prophet (May the blessings and prayers of Allah be upon him), further emphasized the value of time in many authentic Hadiths.

Youth is considered the peak stage in human life, because young people have the capacity and energy to accomplish many good deeds, but when they get older, 2 they cannot do as much. These are stages of development as mentioned in the Quran.

Our lives are judged according to what we did, not according to how many years we lived. We know that life is very short, and at the end of it comes death. We do 3 not know when we are going to die, so we have to make sure that we do many good deeds before we pass into the next life and we are unable to return to repent 4 from our bad deeds, or do more good deeds. Time passes very quickly.

Time is very precious and if it passes, you cannot make use of it again. If yesterday passed without the performance of good deeds, then it is gone; you cannot reclaim any benefit from yesterday's time.

Try to make a short revision at the end of each day about what you did during that day. Ask yourself: What did I do today? What did I do that was bad today? Make repentance for the bad things that you have done and said, sincerely determining not to repeat such things. With the good, determine to do it again, do it 5 more often and do it in a better way.

So we must organize our time wisely, being very careful about what we use it for. We must treat the free time that we have, in which we could do good deeds as a precious resource, guarding it against waste or misuse.

Questions:

ext – Related Questions:

How does the Qur'an show the importance of time?
Why is youth considered the peak stage in human life?
On what criteria will our lives be judged?
Life is too short, how can we exploit it to the maximum?
Why should one make repentance?

ecide whether the following statements are true or false and correct if they false

1. There are stages of development in human life mentioned in the Ever-Glorious Qur'ān
2. One should make repentance for the bad and good things.
3. We must treat the free time that we have as a precious resource.

C-Complete the following sentences using the words below.

E WEEK - ONE YEAR - ONE HOUR - ONE MONTH - ONE MINUTE - E MILLISECOND - ONE SECOND -

realize the value of------, ask a student who failed a grade.
realize the value of------, ask a mother who gave birth to a premature baby.
realize the value of------, ask the editor of a weekly newspaper.
realize the value of------, ask the lovers who are waiting to meet.
realize the value of------, ask a person who missed the train.
realize the value of------, ask a person who just avoided an accident.
realize the value of------, ask the person who won a silver medal in the mpics.

ay is a gift. That's why it's called the present.

anguage Skills and Grammar:

1-Look up the following words in the dictionary and use them in sentences of your own.

Questions:

Text - Related Questions:

1. How does the Qur`an show the importance of time?
2. Why is youth considered the peak stage in human life?
3. On what criteria will our lives be judged?
4. Life is too short, how can we exploit it to the maximum?
5. Why should one make repentance?

Decide whether the following statements are true or false and correct if they false

1. There are stages of development in human life mentioned in the Ever-Glorious Qur'ān
2. One should make repentance for the bad and good things.
3. We must treat the free time that we have as a precious resource.

C-Complete the following sentences using the words below.

E WEEK - ONE YEAR - ONE HOUR - ONE MONTH - ONE MINUTE - E MILLISECOND - ONE SECOND -

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realize the value of------, ask the lovers who are waiting to meet.
realize the value of------, ask a person who missed the train.
realize the value of------,_ ask a person who just avoided an accident.
realize the value of------, ask the person who won a silver medal in the ympics.

day is a gift. That's why it's called the present.

Language Skills and Grammar:

1-Look up the following words in the dictionary and use them in sentences of your own.

epentance – precious – authentic - waste

2-Refer back to the text and find the right synonyms for the words that follow

serve – abuse – squander – act - protect

3-Give the adverbs for the following adjectives

ood - precious – dead – quick – sincere

Translation

ranslate the following into Arabic:

y to make a short revision at the end of each day about what you did during that y. Ask yourself: What did I do today? What did I do that was bad today? Make pentance for the dreadful things that you have done and said, truthfully etermining not to do again such things. With the good, determine to do it again, o it more often and do it in a better way.

I. Translate the following into English:

التوبة - العمل الصالح - العمل غير الصالح

GOOD MANNERS

Good manners, respecting others, and ensuring their rights result in friendly bonds between people, and removes dislike and grudges from their hearts. In this way the hearts become pure, sympathetic, and kind; so feelings of love and brotherhood prevail.

Good moral conduct is the path to knowledge:

We are so much in need today for knowledge that leads us towards the progress, glory, and dignity that we have lacked for a long time. A student of knowledge – any type of knowledge –cannot obtain it without acquiring good manners first. Should a person obtain some knowledge without obtaining good manners, it shall have negative consequences on him in this life and in the Hereafter, because he risks being a bad scholar.

Good manners are a necessity.

Good manners are necessary for every Muslim with Allah, the Almighty. When there is interaction between a Muslim and another person, each one should fulfill the criterion of rights and obligations; and it is necessary to understand the principles needed for interacting with others. This is what is meant [here] by good manners. This can only be gained through acquiring knowledge. Some would say good manners are a kind of etiquette; but in reality they are a *Sharee'ah* (Islamic legislation) and religion and a way by which to draw nearer to Allah, the Almighty; and they are subject to the five basic *Sharee'ah* rulings. Good manners are an obligation upon every Muslim to seek and to abide by [in everyday life].

We require good manners so that a youth respects his elders, a student respects his teacher, a teacher respects his students, offspring respect their parents; a wife respects her husband.

Parents should teach their children basic manners, so that they become an essential part of their lives and they can easily acquire them as they grow up. Should teaching a young child good manners be ignored, it is very difficult to achieve that after he has grown up.

The manners required for a person when he is grown is to supplement what was missed, and this is what is required, because it is necessary for the reformation of

soul. With a righteous soul, the body becomes sound; rather, a person's whole and affairs become sound.

Questions:

A-Text – Related Questions:

1. Name some good manners.
2. How do good manners affect the society?
3. What should happen when a person obtains some knowledge without obtaining good manners?
4. What do we mean when we say good manners are a *Sharee'ah* (Islamic legislation)?
5. Give some examples of good manners.
6. What is parents' responsibility towards their children?

B-Decide whether the following statements are true or false and correct if they are false.

1. Good manners are only a kind of etiquette
2. Each one should fulfill the criterion of rights and obligations
3. Should teaching a young child good manners be ignored, it is easy to do that later.
4. Good manners are an obligation upon every Muslim to abide by.

D-Complete the following sentences using the words below.

respected - hearts - Politeness – perfectionism - Sorry - less - borrowed

Good manners start by showing courtesy and ------ towards others. We should listen more and speak------- . We should be soft while talking to others. We should try to keep calm and never lose our temper.

Good manners also include kindness and respect towards our teachers, elders, woman and children. Good manners cost nothing much but win many------. Good manners cannot be ------- from someone but one has to cultivate them with time. It's a key towards-------. A person who has good manners is always loved & ------- by all. People are judged by their good behavior. The words "please", "Thank you", "Sir", "Dear" "Madam", & "------" cost nothing but can be used to please others.

D-Language Skills and Grammar:

1-Refer back to the text and find the right synonyms for the words that follow

conduct – improvement – outcomes – standard - restoration

2-Give the noun for the following adjectives

Sympathetic – pure - necessary – obligatory - righteous

3-Give the verbs for the following adjectives

Write the antonyms for the following words.

Bad – sound – right – respect – dislike

E-Translation

1-Translate the following into Arabic:

Some would say good manners are a kind of etiquette; but in reality they are a *Sharee'ah* (Islamic legislation) and religion and a way by which to draw nearer to Allaah The Exalted; and they are subject to the five basic *Sharee'ah* rulings. Good manners are an obligation upon every Muslim to seek and to abide by [in everyday life]. Good manners constitute the following five basic *Sharee'ah* rulings: that which is obligatory, forbidden; recommended, and that which is permissible, and that which is disliked.

2-Translate the following into English:

كرامة – تقوى – أخلاق حميدة

VII RELIGIOUS TOLERANCE [1]

Religious tolerance is one of the fundamental principles of Islam. This supposition is based on the fact that the Islamic civilization was not hostile towards previous religions and did not advocate blind following of opinions. In fact the Qur'an praises those Muslims "who listen to the Word and follow the best thereof." (Qur'an 39: 17-18)

The principles of religious tolerance in Islam can be listed as follows:

1- All heavenly-revealed religions stem from one and the same source. The Qur'an states in plain terms that the religion Allah ordained for Prophet Muhammad is the same religion He ordained for Noah, Abraham, Moses and Jesus (peace be upon them all). (Qur'an:42:13)

2- All prophets of Allah are brothers and they preach one and the same message; the Muslims are obliged to believe in them all. The Qur'an orders Muslims to believe in Allah as well as the revelations sent to Muhammad, Abraham, Ishmael, Isaac, Jacob, his offspring, Moses, Jesus, and all other prophets. In the same context Muslims are commanded not to make any distinction between these prophets. (Qur'an 2:136)

3- Belief cannot be forced upon people, rather it must come by conviction and acceptance. The Qur'an stresses that "there is no compulsion in religion," (Qur'an 2:256) and on another occasion Allah addresses Prophet Muhammad by way of question saying, "...will you compel people in order that they become believers" (Qur'an 10:99).

4- The places of worship belonging to the divinely-revealed religions are sacred and must be defended and guarded like the mosques of Muslims. The Qur'an prohibits people from pulling down "monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much." (Qur'an 22:40)

5- Differences of religion should not make people fight one another or commit aggression against one another; rather, they should co-operate in doing good and warding off evil.

[1] This text is adapted from chapter five of Dr. Mustafa as-Siba'ie's *Civilization of Faith, A Journey through Islamic History*, published by International Islamic Publishing House, 2004.

The Qur'an encourages mankind "to help one another in righteousness and piety and not to help one another in sin and aggression." (Qur'an: 5:2)

6- People excel one another only on the basis of the degree to which they can do good for themselves and for others. The Prophet says that the most beloved of people is one who does most good for his dependants. Likewise the Qur'an stresses that the most honorable of men is the one who is most pious and God-fearing. (Qur'an 49:13)

7- Differences of religion do not mean that we should not be kind or show hostility towards others. Muslims are ordered to dispute only in a kind and gentle manner with followers of other faiths. The Qur'an states: "And do not argue with the people of the Scripture except in a way that is best" (Qur'an 29:46)

9- Muslims are obliged to protect their beliefs and ward off *fitnah* (tribulation) if such beliefs happen to come under attack. Allah forbids Muslims to enter into alliance with those "who fight you because of religion, expel you from your homes, and aid in your expulsion" (60:9).

10- If Muslims gain victory over those who attacked their religion or sought to deprive them of their freedom, it is not permissible to take revenge on them by forcing them to give up their religion or persecuting them for their beliefs.

Besides the Qur'an, the Prophet's life is full of examples which clearly demonstrate that he applied the principles of religious tolerance from the very beginning of his mission. For instance, he established a treaty with the Jews of Medina whereby their beliefs were to be respected and the state was obliged to ward off harm from them. Muslims along with the Jews were to be one hand against anyone who sought to attack Medina. On another occasion, the Prophet is reported to have dealt very kindly with the Christians from Najraan by allowing them to stay at the mosque and offer their prayers there. He listened to what they had to say and argued with them in a gentle, polite and tolerant manner.

The same prophetic guidance was followed by the four Rightly-Guided Caliphs. When 'Umar ibn al-Khṭṭaab entered Jerusalem as a conqueror, he responded to the Christians' request not to allow the Jews to live among them. He also refused to pray

inside the main church of Jerusalem for fear that Muslims would later use this as an excuse to demand possession of it. When a Christian woman complained to 'Umar that 'Amr ibn al-'As had annexed her house to the mosque, he ordered 'Amr to knock down the new part of the mosque and restore the Christian woman's house.

Other manifestations of religious tolerance in Islam include the fact that mosques were often built next to churches in our civilization and the clergy in the churches were given over their flocks with regard to all religious and church matters. In many churches, the Muslims and Christians used to pray simultaneously at the time of the Islamic conquest like the case with the delegation of Christians from Najraan.

Another example of religious tolerance is that jobs would be given to those who were most deserving and most qualified, regardless of their beliefs and school of thought. For example, during the Umayyad and Abbasid periods, Christian doctors were highly respected by the Caliphs and they supervised the schools of medicine in Baghdad and Damascus for a long time. The Christian doctor Ibn Athaal was the private doctor of Mu'aawiyah, and Sarjoon was his scribe. Marwaan appointed Athnasius, along with another called Ishaaq, to some government positions in Egypt. One of the most famous doctors who were well-liked by the Caliphs was Jarjees ibn Bakhtiyashoo', who was close and well-liked by the Caliph Al-Manṣoor. And the list continues.

Another example of religious tolerance in our civilization is sharing in the excitement and decoration of religious festivals. To give only one of the many examples, from the Umayyad period, the Christians had their public celebrations in the streets, in which they would carry their crosses and their clergy would appear in their priestly garments.

In fact, the religious tolerance in our civilization is something that has no equal in the history of past ages. The following are a few and brief testimonies given by fair-minded western historians. Wells, the famous modern historian, says of Islam, "It is filled with the spirit of kindness, tolerance and brotherhood." Describing the Islamic Empire at the time of Ar-Rasheed, Sir Mark Sayis said: "The Christians, idolaters, Jews and Muslims were equal, working in the service of the government." Tarnoon says: "The

religion has nothing to do with the work of poets and singers." Renaud says: "The Muslims in the cities of Andalusia used to treat Christians well, and the Christians used to respect the feelings of Muslims, circumcise their children and refrain from eating pork."

READING COMPREHENSION QUESTIONS

Answer the following questions according to the above passage:

1- Name 3 of the principles on which religious tolerance in Islam is based?

2- On what basis do people excel one another in Islam?

3- Give one example to prove that Prophet Muhammad applied the principles of religious tolerance from the very beginning of his mission.

4- Why did 'Umar ibn al-Khattaab refuse to pray inside the main church of Jerusalem?

5- How did 'Umar ibn al-Khattaab respond to the complaint of the Christian woman?

6- How are Muslims ordered to debate and dispute with followers of other faiths?

7- Give one example from the Noble Qur'an to prove that in Islam belief must be based on convection and acceptance and another example to prove that all places of worship must be defended and guarded.

8- What are Muslims obliged to do if their beliefs come under attack?

9- Another example of religious tolerance is that jobs would be given to those who were most deserving and most qualified (Give at least two examples).

10- How did Christians celebrate their festivals during the Umayyad period?

11- Give at least two testimonies made by renowned historians on the religious tolerance of Islam.

الفرقة الأولى -

م اللغة الانجليزية - ١٠ -

ALAZHAR UNIVERSITY
FACULTY OF ARABIC AND ISLAMIC STUDIES
POST - GRADUATE STUDIES

TIME: 2 HRS.
ENGLISH LANGUAGE

FIRST YEAR
FIRST SESSION 2015

I. Comprehension:

Read the following passage then answer the questions below.

Islamic jurisprudence started to spread out in the second century A.H. Islamic jurisprudential schools also started to form because many jurists appeared and they made many religious verdicts which differed from the verdicts of others. The jurisprudential schools of Islam that are taught and have scholars and students all over the world are: The Hanafi school, The Māliki school, The Shāfi'ī school, The Hanbalī school.

The Hanafi School is called the Hanafī school because of its Imām, Abī Hanīfah. He was one of the big scholars of his time and reached the level of *ijtihād*. He accepted syllogism in addition to the Ever-Glorious Qur'ān and prophetic traditions as tools for deriving religious rulings. Many scholars of his time refuted him on this issue.

The Maliki School is named its founder Imām Mālik bin Anas. He was a student of some of the Islamic jurists of his time including Nāfi', Mawla 'Abduallah bin 'Umar and Ibn Shahāb al-Zahrī. The Abbasid khalīfa, asked Imām Mālik to write a jurisprudential book, in accordance to his school, to be published. Imām Mālik wrote the book *Al-Mūattā'*, the book of religious verdicts, and the Mālakī jurisprudential school became the official school of the Abbasid Empire.

Questions:

1. What is the reason behind the spread of Islamic jurisprudential schools?
2. What are Imām Abī Hanīfah's sources of legislation?
3. Name some of Imām Mālik bin Anas's scholars.
4. What did The Abbasid khalīfa ask Imām Mālik to do?
5. What was the official school of the Abbasid state? (25 marks)

II. Questions on book texts:

Answer <u>five</u> questions only:

1. Who is Imam Shafii?
2. What is meant by Islamic jurisprudence?
3. What is the core of jurisprudence?
4. What are the needs of man in this worldly life?
5. What are the qualities of jurisprudence?

الفرقة الأولى - القسم الإنجليزي

6. Mention what you know about Hanabali School. (2… marks)
7. What are the rulings that Muslims take from the prophet?

III. Language skills and Structure

Do as shown between brackets:

A) In extreme difficulty – a mukallaf – no divine – there is – put
(Re-arrange to form a complete sentence)
B) him - imprisoned - him - to be - and - ordered - … Al Mansūr – times (Re-arrange to form a complete sentence)
C) Permissible - punish – reward (Give the antonyms)
D) Strength – office- religion (Give the adjectives)
E) Hereafter – protect – correct (Give the synonyms)
F) Similar – recommend – know (Give the noun) (30 marks)

IV. Translation

Translate the following sentences into Arabic:

A) Inclusiveness includes everything needed to manage and give order to man's life in every aspect and dimension. Jurisprudence gives order to man's life in every different situation, for example: worship, social relations, business deals, personal affairs such as marriage, divorce, inheritance, adequate support ,family rights, legal matters, government, war, enjoining the right and forbidding the wrong, charity and punishments. (14 marks)

B) Translate the following Terms into English:

الطهارة،الروحانية – الصحابة – الفقهاء (6 marks)